

EMPEROR WILLIAM'S NEW DIVINE MISSION.

EMPEROR WILLIAM of Germany has a project in view more stupendous than anything he has ever attempted in his versatile and astonishing career. It is nothing less than the almost insuperable difficulty of uniting the hands of Leo XIII. with Humbert of Italy, of joining the Vatican with the Quirinal, of reconciling the King of Italy, with the Pope of Rome, after their long separation because the King's father wrested Rome from the Papacy. His crusade of Jerusalem will only be made after a secret visit to Italy. This crusade is to be the first step in the extraordinary scheme of this extraordinary young Kaiser. Himself a Protestant, the idea that dominates him is that the whole human race will be vastly benefited by the increased moral influence of the Papacy—a benefit which will not only spread over divided Rome, but over the whole world, if once the Italian Church and state are reconciled. The Emperor says he will not be contented until he has accomplished this herculean task; that he feels inspired from on high to do something of tremendous import in the world's history. The great dream of his life, which he has set his whole soul upon realizing, he explained to one of his favorite generals after a fatiguing day spent almost entirely upon horseback in following the parade and manoeuvres of several squadrons of cavalry, which had gone off like clock work—a day such as the Kaiser loves. His satisfaction was extremely manifest during a dinner in the officers' mess, and after coffee, which followed, he explained the one great idea of his life to General Hoffmann Scholtz, Inspector-General of the Prussian Cavalry. Here is printed for the first time the Emperor's own remarkable statement:

By the Emperor William.

MAN'S activity is necessarily bounded by certain limits. These limits, however, are very elastic, and I have always held that the greater a man's opportunities for having an influence with his fellow men and for performing mighty deeds in the world, the more should he labor to extend the sphere of his activity and to make it encompass events of striking moment.

For myself, it is my duty first of all to watch over the national interests, and to safeguard the honor of this great empire, whose destinies have been transmitted into my hands. But apart for this, and without any prejudice to it, I feel that I have other missions. There are other events in which I can take a part, other happenings wherein my influence may be of the greatest good.

The chief of these is the present unhappy position in which the head of the Roman Catholic Church finds himself in the Eternal City. That position is a consequence of the unfortunate war which the Vatican has felt obliged to wage against the Italian State. How to put an end to it the keenest diplomats so far have not understood. But that an end to it should come is quite clear to me.

For years past I have dwelt in thought on the subject, but during recent events, and precisely on the occasion of the Hispano-American war, the matter has been brought home to me more deeply than ever. At moments I have grown impatient and exasperated at realizing that the one man who in certain cases could have the greatest influence as the arbiter of peace remains with his hands practically tied owing to this dull and sterile contest between Vatican and Quirinal.

The idea, as I say, has long been simmering in my mind, and I have already tried my hand at practical efforts. Misfortune and ill-success, however, dogged my steps, and made me momentarily relinquish my projects. My hopes were centered chiefly on the co-operation of Cardinal Sanfelice. My visit to Naples in 1896 was uniquely to see him. In the two long colloquies which there took place between us the Cardinal entered heartily into my plans. All Italy knew that he was a saint.

But he was at the same time a man of great shrewdness and common sense, and he frankly admitted that there was a great deal of infidelity in the intransigent or uncompromising attitude of Cardinal Rampolla and most of the others who surround the Pope. Cardinal Sanfelice was for conciliation. Many other members of the Sacred College of Cardinals—the body of men who have in their hands the election of the Pope—were also for harmony between Church and State, and my hopes ran high. I conceived the idea that Cardinal Sanfelice might be named the next Pope, and to this end I worked.

With his nomination the Popes would have ceased to lay claim to the temporal power, the Italian Government would lay aside its attitude of persecution toward the Church, and both would be at liberty to dedicate their entire forces to other and nobler ends.

But with the new year of 1897 Cardinal Sanfelice was borne to his grave, the Pope delivered a few bellicose speeches, and the Italian Government redoubled its hostility.

In spite of all that I did not desist from my purpose. Other events called for my individual energies, and for the moment Pope and King were left to themselves.

But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I.

No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

At the present day two great evils threaten humanity. They are Socialism and Atheism.

Against each of these the Pope is a bulwark. In fighting infidelity no aid should be neglected.

Socialism is infidelity to the monarch or the State, and Atheism is infidelity to God.

The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: These are your religious tenets; those must be your social sentiments; and suddenly he is obeyed. His power therefore for good is immeasurable.

Kings and emperors are the divinely ordained guardians of social order and directors of social well-being; just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

The Pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching.

I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the traumas that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and Irreligion. And he will be in a position to make his voice heard in the interests of peace when nations go to war without just motive, and in the interests of humanity, when acts of cruelty or injustice are being anywhere committed.

I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that Socrates had about with him which whispers in my ear that this also is my mission to remedy the Pope's position and open up the field for his range of well-doing. It daily urges me to act.

Whether I shall succeed or not it is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibility. I am going to do my utmost, and more than this no man can do.

I feel for the moment that I have no other concrete and practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I am going to energetically attempt it.

TO RECONCILE THE POPE AND THE KING OF ITALY.



The small preternatural voice unmistakably spurs me on, and I think that this no better augury of success could be desired.

For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

I am acquainted with both Leo and Humbert. I know how estimable both of them are, and I feel it is a most deplorable circumstance that political embitterment should make enemies of two men who personally are capable only of esteem and regard one for the other.

But I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence; and I feel within me that I have not been born in vain.

In pursuance of his project as here outlined by His Majesty, the Emperor purposes shortly visiting both King and Pope in Italy. The utmost secrecy has so far been observed regarding his proposed movements, but a diligent investigation into the matter has elicited this fact:

He will use all his efforts of persuasion to impress upon the venerable Pontiff that the conciliatory embrace would be the most fitting manner to close a long and illustrious reign on the chair of Peter, to let bygones be bygones, and by an heroic act of courage to accept the situation which he has so often proclaimed unjust and against which he has fought so strenuously, and to open an era of peace for Church and State in Italy.

The Emperor at the same time will endeavor to fascinate Leo XIII. with the details of his coming journey to the Holy Land. For the past five years, as the Emperor well knows, Leo XIII. has employed the energy of his great intellect in devising means to induce the dissident churches of the East to return to union with Rome.

William II. means to profit by this generous weakness in the great Pontiff, and who will say that his trip to Palestine is not taken almost wholly in this intent?

He will impress upon the Pontiff what he has already allowed to be circulated abroad, namely, that he will rescue at least an important part of the holy places from the hands of the infidel, that he will then intrust them to the keeping of the Franciscan friars, and that the Pope will be given supreme jurisdiction over the whole. This, however, on one condition, and that is that the Pontiff will yield to his insistence in the matter of offering the olive branch to the civil authorities in Italy.

The Emperor's Commendable Ambition.

BY THE RIGHT REVEREND MONSIGNOR MOONEY,
Vicar-General of the Catholic Church of the Diocese of New York.

I SEE nothing but the most laudable and worthy ambition in Emperor William's desire to restore Leo XIII. to temporal power in the Roman States and heal up the differences existing between His Holiness Pope Leo XIII. and Humbert I.

I am not familiar with the precise plan by which he hopes to accomplish this great and good work. But I am fully conscious that he will begin it under conditions that will go far toward solving a complication that has existed ever since the Italian Government began the first war in 1871 to get possession of the Roman States.

The subsequent war of 1870, which resulted in the complete restoration of Humbert's father to absolute power, brought the present King of Italy into the position he occupies to-day, a position that His Holiness Pope Leo XIII. and the Catholic Church, together with a large portion of the population of Italy, would like to see changed, so that the Pope shall at least reign with supreme temporal power in Rome, the head centre of Catholicity.

Germany is Italy's ally in the Triple Alliance, and Austria, which is Catholic in its faith, will bring all her influence to bear in order that William's plan of adjustment may be realized.

Its achievement will be of double service both to Italy and Germany, as well as of vast importance to the permanent establishment of peace throughout Europe.

First of all, it will dispose of much of the internal strife now evident in Humbert's kingdom, and, secondly, it will placate the Reichstag, where the Centre party, or the Catholic faction, holds vigorously aloof in all matters that do not meet with its approval. The German Government must consider them in all its desires, and they are recognized as a power throughout Europe.

By restoring His Holiness Pope Leo XIII. to his ecclesiastical rights, and once again placing Rome under the influence and control which she is justly entitled to, Humbert will cement a friendship that will be limitless in its good for all concerned.

How many of the other Roman States Pope Leo will require it is difficult to say under the present conditions. But I am of the opinion that nothing more than an equitable realignment would be expected. In the event of the difficulty being set right, Rome, above all else, must be placed absolutely under the temporal power of His Holiness.

Since these States were seized by the Italian Government it has been one of the vexed and vexing questions of Europe, and nothing satisfactory has occurred for some time.

I regard Emperor William as a neutral force in this matter, and believe he sees the same great advantage that is evident to all the governments involved. If he succeeds in bringing about a peaceful settlement of the difficulties now existing between King Humbert and the Catholic Church he will have accomplished an end that history will record as a triumph worthy of the man who has undertaken the task. It will dismiss for all time the disturbances between the German Government and the Centre party in the Reichstag, quiet the civil conflicts in Italy, inspire gratitude on the part of Austria, strengthen the Triple Alliance and establish permanent peace throughout Europe.

May Emperor William succeed in his expectations, so that both His Holiness Pope Leo XIII. and King Humbert of Italy will be satisfied with the conclusion brought about!



THE MOST SWAGGER REGIMENT IN THE ARMY.

THE question "What has become of all the 'sons of prominent citizens' who were made officers?" has been answered by the roll call at Jefferson Barracks, Mo.

The Third Regiment of Volunteers lays claim to being the brainiest and most swagger regiment in the United States service. Its friends say in swaggeriness it discounts Teddy Roosevelt's Rough Riders and in scholarship the First Tennessee.

It is encamped at Jefferson Barracks, near St. Louis, is destined for duty at Honolulu, and has Sam Small for chaplain.

There are sons of Senators, Generals and millionaires in its ranks, and it has 100 college graduates.

It numbers Lieutenant Hillary A. Herbert, son of the ex-Secretary of the Navy; Lieutenant John W. Daniel, Jr., son of Senator Daniel, of Virginia; Lieutenant Debra Breckinridge, son of ex-Congressman W. C. F. Breckinridge, of Kentucky.

Lieutenant Jefferson Davis Reagan is a son of ex-United States Senator John H. Reagan, of Texas, who was Postmaster-General in Jefferson Davis's Cabinet, and probably the closest personal friend of the Confederate President. Lieutenant John H. Gibson, second assistant surgeon, is the nephew of General Gibson.

Lieutenant Henry Reber is a nephew of General William Tecumseh Sherman.

Lieutenant Walter K. Brice is a son of Senator Calvin S. Brice. Captain W. J. Hardee, of Company G, is the nephew of the late Confederate General, W. J. Hardee, author of Hardee's Tactics, in use in the United States before the Civil War. General Hardee was a leader on the Confederate side.

First Lieutenant John W. Black, acting as an aide to General Wilson, is the son of General John C. Black, Commissioner of Pensions under President Cleveland.

Regimental Adjutant Charles H. Hamilton is the son of a noted French family of royal ancestry. He was born in France and was a camp follower in the Franco-Prussian war, and witnessed the siege of Paris.

Lieutenant Alfred Hampton, who is on General Bittler's staff, is a son of General Wade Hampton. Lieutenant William S. D. Pasco is a son of Senator Pasco, of Florida.

COULDN'T LIVE WITH HER EGYPTIAN FREAK HUSBAND.

MRS. HARRY RENO, once while buried at Muncie Miss Waynes Grace Wayner, of Muncie, has abandoned her freaky fresh flowers daily. Reno proposed from the grave and was accepted through the air tube, and when he was dug up the two were married and immediately came to this city to spend their honeymoon.

They have since travelled together. The young woman states that she loved Harry until the newspapers made such a big do over her wedding. She says the notoriety was distasteful to her, while her husband rather enjoyed it.

He also added to her disgust by giving her a private exhibition at driving an awl through his skull and in endeavoring to extract it broke the point off in his cranium. Another fault she found with Reno was that he had a disposition to sleep all the time, consequently in very poor company for a bride of only three weeks. She will apply for a divorce. Reno, who married that his wife had left him while buried, requested to be dug up, and the request was complied with. He has gone in search of her.

In addition to this he has been buried a number of times six feet under ground, and after throwing himself into a trance, remains buried for ten days at a stretch without taking water or food of any kind.

"REMEMBER THE MAINE" ON A MOUNTAIN TOP.

IN Ashley Canyon, near Vernal, Utah, a four-stranded manila ropes and the tackle cliff rises sheer 653 feet. Three hundred and fifty-eight feet from the bottom and 225 feet from the top, the residents and visitors of Ashley Valley may read to-day, in letters several feet long, the war cry of the nation, "Remember the Maine."

The man who conceived this rather original idea was William Gibson, of Vernal; the man who carried it out was Leo O. Voight. Mr. Voight and his outfit tipped the scales at 250 pounds.

On the morning set for the daring feat the whole of Ashley Valley turned out to watch.

The work of adjusting the new 3/4-inch cliff was quickly and carefully done under the supervision of Mr. Voight himself. The start was made from a ledge sixty feet from the base of the cliff. When Mr. Voight was raised about 100 feet from the ledge the twist in the rope caused him to whirl around very rapidly, and, to use his own expression, the canyon was full of clouds. It looked as if he were turning fast enough to throw his boots off.

The children yelled, the women screamed, and some shed tears of sympathy for, as they supposed, a doomed man, but the twist was soon out of the rope and the brave German was belted to the point selected for a start. The word "Remember" was finished on Monday.

Tuesday morning the work was resumed and the lettering was finished by noon.